# CONTEMPLATIVE PICTVRES: *With* WHOLESOME PRECEPTS.

The first part:

*Of God.* - *Of the Diuell.*
*Of Goodnesse.* *Of Badnesse.*
*Of Heauen:* and *Of Hell.*

*By*

RICHARD BERNARD.

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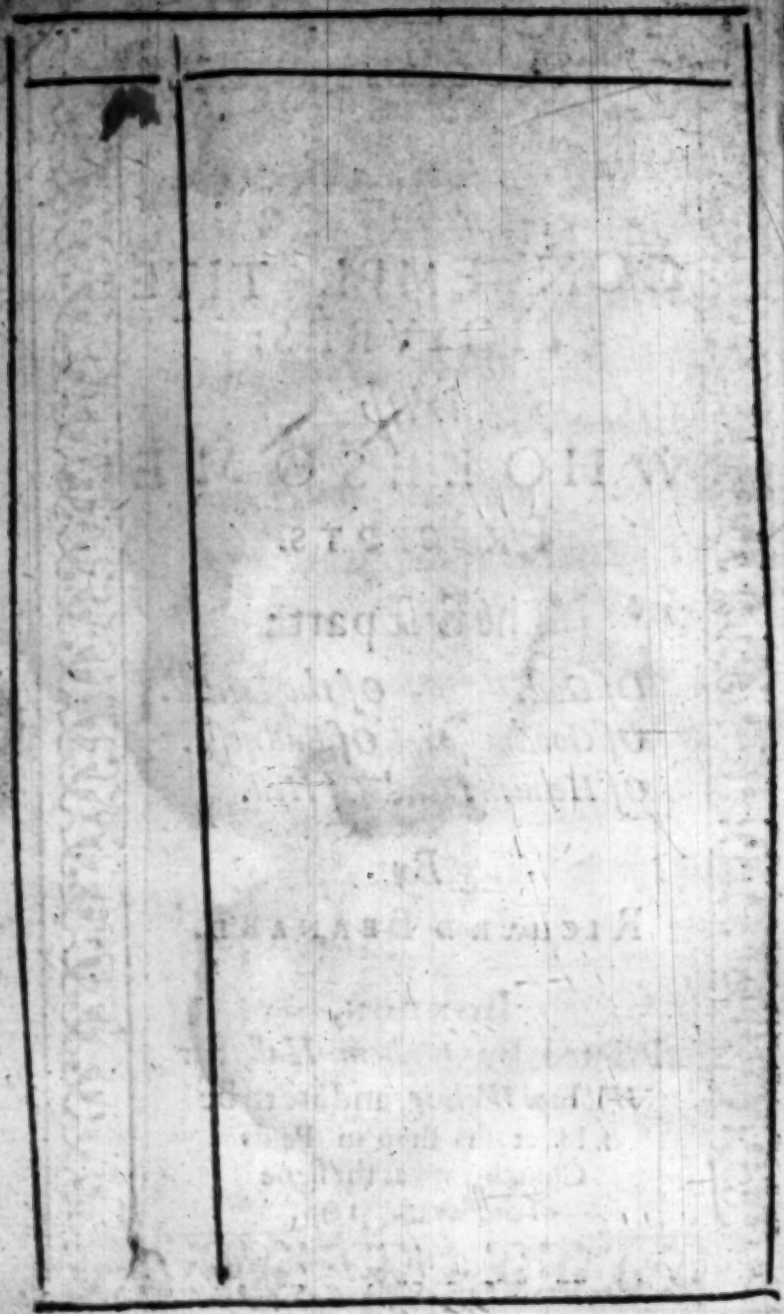


# TO THE RIGHT Honourable EDMVND Lord SHEFFEILD, Knight of the most Noble Order of the Garter, Lord PRESIDENT of his Maiesties Honourable Counsell in the NORTH, and his Highnesse Lieutenant there. And to the right Honourable that his louingly obedient Lady VRSVLA the Lady SHEFFEILD.

To the Right Worshipfull Ladies, their Honourable issue, the Lady SVVIFT, and the Lady FAIRFAXE: Heauenly ioies in Spirituall Meditations, *good conscience in obedience and endlesse glorie by faith in Christ: that grace and peace euermore.*

RIGHT HONOVRABLE,

RIGHT WORSHIPFVLL:

*SIx diuided equallie to two, is three, or three to either. Three is all, so many to euerie one, no*

*leſſe to any. A man is either of God by regeneration, liuing in goodneſſe, going to heauen; or of the diuell by corruption, practiſing wickedneſſe, and running headlong to hell. Two generations, the heauenlie race or the Serpents ſeed: two Regiments, ſome ſlaues by ſin to Satans controulement; ſome in voluntarie ſubiection by grace to Gods gouernemẽt: two places to goe vnto, the infernall bottomleſſe pit, or the celeſtiall endleſſe paradiſe. There is but one Conductour, God in the ſpirituall brightneſſe; but one ſeducer principall,*

*cipall, the diuell in ſpirituall darkeneſſe. One onelie true Religion, the reſt Idolatrie and Superſtition. There are no men Miſcellane, one betweene two of either, and yet neither. There is no meane or third place betwixt Hell below and Heauen one high. The Pope with his Prieſts may teach a Purgatorie, to picke the purſes of fooliſh Papiſts: but beleeue them thoſe that liſt, the word yeelds no ſuch warrant, to cauſe a iudicious and ſound Proteſtant to feare or force of it. Yet is there one, an ill meane among men, that loathed*

*loathed creature, that Luke-warme Gospeller: a time ſeruer profeſſing after his pleaſure, as may ſtand with his profit: this is the Miſcellane man. But is hee good? then of God; then goe ſuch to heauen: but God ſaith hee will ſpue them (a tearme of loathing) out of his mouth: if bad, then of the Diuell, and ſo belong to Hell. Three and three then,* God, Goodneſſe, Heauen: the Diuel, Badneſſe, Hell; *my ſubiect matter empinfolds all: none not within the compaſſe of theſe. God either guides men by his holie*

*ſpirit*

*ſpirit, ſettles them in grace, and rewards them in heauen with infinite glorie: or the diuell beareth ſwaie in their hearts and holds them in wickedneſſe, for which in hell they receiue wages due, euen vnſpeakable miſerie.*

*Heere therefore* (RIGHT HONOVRABLE, RIGHT WORSHIPFVLL,) *of all theſe are certaine pictures, not Popiſh and ſenſible for ſuperſtition; but mentall for Diuine contemplation; whereto are added wholeſome Precepts for direction after godlie meditation. Gods Picture, to be-*

bold him, that is so good; to admire his excellencie, to feare his Maiestie, to praise his bountie. The Diuels portraiture, that he may be seene, that is so euill, to wonder at his wickednesse, to loath his vilenesse, to detest his wretchednesse, and to beware of his deceitfulnesse. Good is set forth, to behold the comelie beautie of celestiall grace, to embrace it with loue. Badnesse is discouered, that the vglie morphew of sinne may be seene, to abhorre it. Heauen is described to worke ioy in wel-doing by considering so great a reward of happinesse

pineſſe, and that eternally. Hell is deciphered to reſtraine from ſinne, by fearing the recompence of vengeance in infernall torments euerlaſtingly. He that doth good, may turne and read of God, his bleſſed guide; and of heauen, how in the end he ſhall bee in felicitie. He that doth euill, may read of the diuell, his accurſed leader; and of hell, and behold his future and dreadfull miſerie. This is the practicall vſe of theſe pictures.

Right Noble Lord; Still let the honouring of the goſpell, and hatred of Poperie

praise your zeale: this is of God. Let still your speedie execution of iustice make renowned your seat of equitie: this is goodnesse. Your Honours loue to the truth and regard of the ministrie is not vnknowne: your godly hate of Antichristianisme is no lesse manifest; and is not a care in iust proceeding betweene these two words, mine and thine, commended? These giue sure hope by Christ of heauen. My praier is for your Honours constant footing in this happie path. Indeede the way of well-doing is strait, and as narrow

as

*as ſtrait : hard to enter, and as difficult to endure therein : whereunto is required the wiſdome of a Serpent, and a Doues innocency. Godlie ſincerities now adaies with* Achitophels *is held an affection from follie : iuſt and reſolute dealing, but a deſperate attempt. The diſlike of Lukewarmeneſſe, and hate of a falſe religion with* Machiauellian Time-ſeruers *is iudged but a paſſionate raſhneſſe, the heat of a ſpirit apt to Sedition.*

*What if this be the wicked mans cenſure ? What if the world, the Schoole of Satans*

policie, do thus condemne true Christianitie? Must noble spirits set vp to aduance pietie, yeeld to such hellish Hags, and become slauish to the froth of vanitie? A true childe of the Church instructed in the Schoole of Christ, can not endure it: his high spirit, elevated beyond the low pitch of corrupt reason in confederacie with flesh and blood, possiblie cannot so debase it selfe. This were to separate wisdome and innocencie: to leaue religious sinceritie, and to take vp other godlesse mens impietie. Hee that can put in practise our

Sauiours

*Sauiours leſſon, to* be as wiſe as a Serpent, and as harmleſſe as a Doue, *he may doe well. Together are they good; it is not ſeaſonable to be in act, while they bee aſunder. The firſt alone is but diuelliſh deceitfulneſſe: the latter, by it ſelfe, is but a good meaning ſillineſſe: Hee that conioines them rightlie, ſeekes his owne ſafetie. Conſcience will plead for innocencie, God will defend it; and prudent practiſe keeps an eſtate good, maugre the enemies malice. Where theſe two like to lodge and harbour in one heart, that, as rare, as*

*excellent a person, may liue within himselfe comfortably, among men peaceably, and in the end die ioyfully: my vnfeined wish to your* Honour *and to all that walke with God vprightlie.*

Right honourable Lady, Right Worshipful and Honourable ofspring: *My attempt may seeme a wonder; but the conceit of the wonderment ceaseth where iudgement searcheth out the cause, & prudēce doth guid wisdom to weigh the circumstance. A Lady is* Honored *in her Lord, children are dignified in the due fame, and high*

high promotiō of their parents. The first are vnited by Gods ordinãce, the latter by natures influence. Whom God then and nature hath cemented, I, in my due honoring of al, presume to conioine. Right Honourable Madame, and to you Ladies, I wish all welfare vnder God, on earth true goodnes, in heauen enduring gladnes; a time to read good things, but all times to practise, commending to your heartie assent this memorandum: Women are but weake, their strength is to bee vnder gouernment, excellent

praise

praise is gotten by their wise silence, but their principall glory stands in their awe, and cheerefull obedience. This perhaps may not seeme a plausible sentence to your Sexe; but (good Ladies) he cannot flatter, that indeede doth giue you true Honour.

I present your Honours, your Worships, with these speciall meditations, the first part of my Pictures and Precepts. Tho I bee troubled with controuersies and called into such matters of contention; yet intermix I my studie sometime with these better motions

tions. I finde that Questions curiously contriued doe more exercise wit, to informe iudgement, then to make the heart deuout in our pilgrimage and this earthly exilement. By troublesome disputations men get knowledge to approue of good, but by quiet meditations men grow to more conscience in their waies, and do increase in grace. Hence is my interchange, and a cause of some stay of my answer both to Master Ainsworth the Separatist, and to Master Smith that Anabaptisticall Se-Baptist: but now the time wil not

not be long, ere I publish my replie. This present labour, in the view of words, may seeme but little, but the weight of the matter rightly valued makes it more. The heads here handled are but few, yet comprehend much: the words not many; I haue studied breuity: It is irkesome to be tedious, it is delightsom to be short and perspicuous.

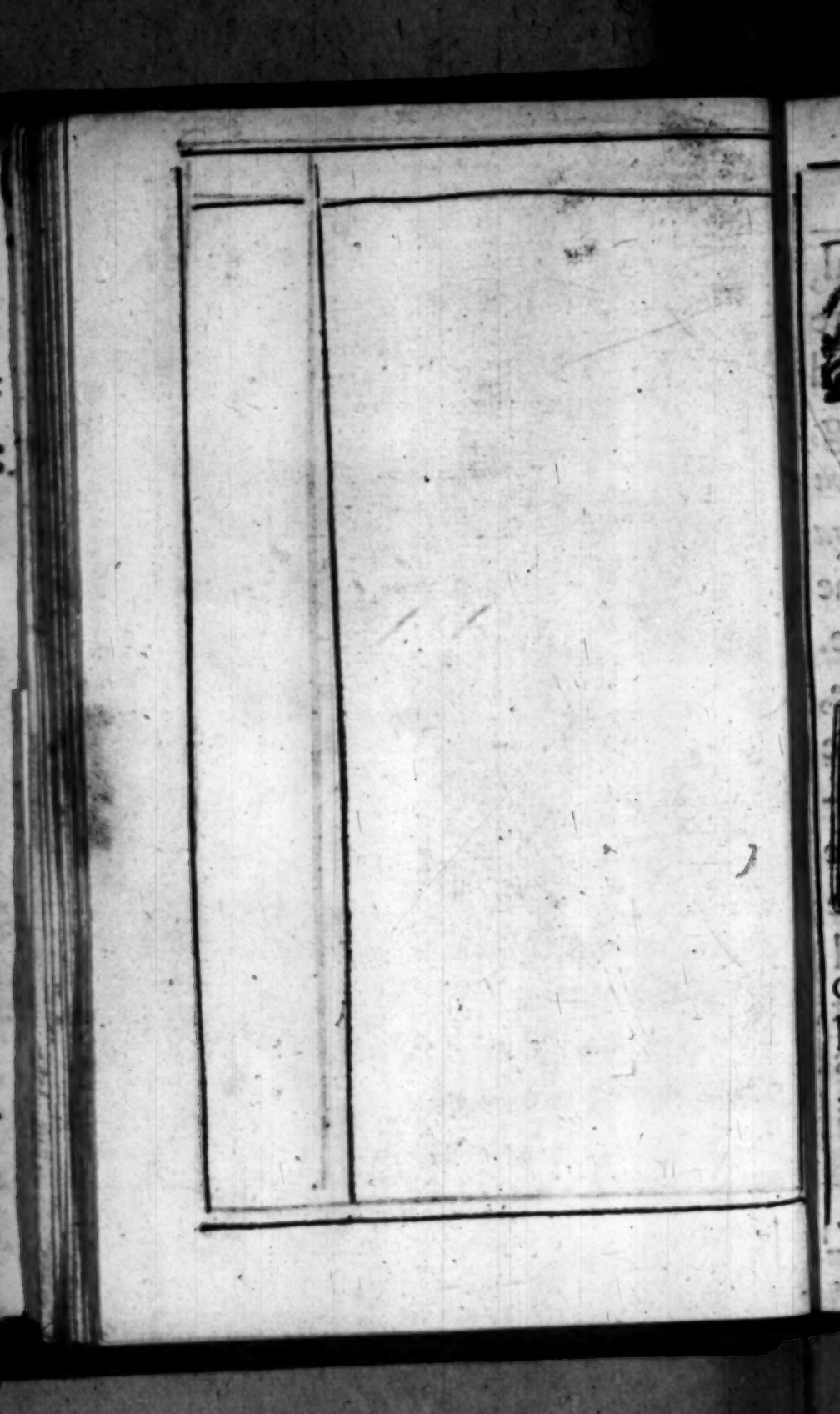
It is (Right Honourable, Right Worshipfull) what it is, euen my good meaning, my first and best endeauour in this kind; what soeuer it bee, be it not, as it should be, my will yet wisheth it to bee well, and

my

*my thankfull heart offers it vp with all due respect vnto you, and craues your honourable and worshipful acceptances of the same. If I haue offended by tendering so small a worke, to so great and worthy Personages, I begge pardon for my boldnesse: and so praying for your euer-prosperous estate and true happinesse, I humbly take my leaue.*

*From Worsop in Nottinghams. Nouem. 6.*

Your Honours,
and Worships
to be commanded
in the Lord,
RICHARD BERNARD



# THE PICTVRE of GOD.

GOD is by contraction good, the prime cause of all his creatuers : Onely one, one alone. Incomprehensible, infinite, inuisible. A substance without composition, action without

motion. A being ſpiritual, of himſelfe eternall: before time, in time, and beyond al time: without beginning, without ending, the *Alpha* of euery thing, the *Omega* of al things: the *firſt*, & the *laſt*: without terme of time. He is that kingly regencie, that lordly Souerainity. He doeth giue to all life, motion, actiõ; he beſtoweth the qualitie and encreaſeth the quantitie: yet is he good without qualitie, and great without quantitie. Hee is the beeing & beauty of his creature. Hee made euery thing

thing good,& ſtil from him flowés goodneſſe; bodies bliſſe, ſoules ſafety, goods, preſeruation, and grace. He is Supereminent aboue all, Superexcellent beyond all, abundant in loue to all, and abſolutely in perfect happineſſe without all. He is the higheſt in maieſtie, the greateſt in glorie, the largeſt in magnificencie, the powerfu leſt in omnipotencie, and the euer onely beſt in vnſpeakeable bounty. Without him nothing auaileable, with him all things poſſible, without,

beſides, and againſt means.
He is preſent euery where
without circumſcription o
place, neither included
heere, nor excluded there
heefils what is emptie, ſu
ſtaineth what is weake, di
rects what is not right, go
uerns what is inſtable, an
perfects whatſoeuer is i
defect. Heauen is hi
throne the firmament hi
pauilion, Paradiſe his pa
lace, the earth his theate
Angels are his attendant
the Princes of his armie; a
creatures his hoſt. Th
azioured skie his comel
curtain

curtaine, his priuie chamber, the place of vnſpeakeable pleaſure. His face is a flame of fire, his voice thunder, his wrath, dread, & terrible horrour. If he meete his enemies, he rides vpon the wings of the winde, his chariots are without number: he raineth vpon them ſnares to entrap them, fire to deuoure them, haile-ſtones to kill them; hee ſends a ſmoake to ſmother them, a ſtormy tempeſt to terrifie them, the ſtincke of brimſtone to annoy them, and hote thunderbolts to

ſhoote them thorow. He is the Landlord to all the inhabitants of the earth; they are his Tenants, the beſt but his Stewards, the mightieſt of his making. He preſeiueth by his power, ruleth by his prouidence; he hath in his hand a Scepter of irō, and doth raigne as hee liſt, ouer him that ſeemeth to outrage the moſt. Satan is but his ſlaue, though hee rule ouer faithleſſe Princes and Peeres. The loftieſt creature, the higheſt man in Souereigntie, is but his footſtoole, and hardly a

ſhadow

ſhadow of his gliſtering glory, & glorious eminẽcy. Hee foreſeeth euery thing before it be, wiſely ordereth al things that are, and preordeineth all certainely what ſhall be. There is no preuẽting of his wil, no gain ſaying of his good pleſure: his power manageth his wil vnreſiſtably; his wil is the rule of righteouſneſſe vnchãgeably: he maketh euery thing to bow at his becke: he altereth the order of nature, & changeth the courſe of times. He can ſpan heauen with his hand, ſoũd the

depth of the Ocean seas, make the earth tremble at his presence. Something he can make of nothing, & the least something is hee able to multiply into innumerable many things. He is admirable in his preseruation, and wonderfull in the creation : By subduction of his infinitnesse, hee left an inanity of substance, forme, and force ; so prepared he vnspeakeably an emptines to frame & place his creatures: by reduction of himself againe innarrably he made a kind of fulnesse,

neſſe, and cauſed that ſenſibly to be ſeene, what neuer had being of any thing before. All his works liuely demonſtrate him; his word truely reueales him: yet no mortall eye can ſee him, nor any wit conceiue him. *Hee* is mercy, hee is iuſtice, a fire burning, and yet not haſtily cõſuming. *He* is al preſence, his name is, *I am*, nothing paſt with him, nor to come which is not in ſight. Infiniteneſſe it ſelfe is his compaſſe, for time and place. His iuſtice is without partiality

ality, he iudgeth euer righteouſly, and puniſheth only offenders, and that deſeruedly. His pleaſure is abſolute in himſelfe; what he delighteth in, without himſelfe, is for that, which is onely from himſelfe. To conclude an endleſſe matter without concluſion; *He* is merciſull without meaſure, pitifull in great compaſſion, but without any paſſion. *Hee* is repentant without ſorrow, he maketh a change in his action, but is neuer alterable in his perſon. Hee is himſelfe holineſſe

lineſſe, the very fountaine of all goodneſſe, : nothing euill from him, nothing euil by him. *He* before wils all things, which he cauſeth to be, and maketh alſo that good which hee willeth to bee. *Hee* is maieſtie, hee is mercy, he is excellency, he is glory, he is power, he is principality, hee is grace and goodnes, life and happineſſe. All theſe, in, and from himſelfe, in all perfection, beyond imagination, without limitation, endleſſe. To him be praiſe perpetually. So be it.

*Precepts*

## Precepts.

FEare this God, beleeue him to bee, know him rightly, behold him inuisibly, conceiue him without Idolatry. Remember euer his presence, consider his powerfull prouidence. Thou art of him, thou art in him, thou wast made for him. Seeke his friendship, force of nothing in respect of his fauour. Loue him aboue all, hold on his side against all, and be subiect to him before all: reuerence thou his maiestie, obey his commands awefully, in all actions seeke his glorie

*glorie, and praiſe his name continually, that thou maieſt of him be bleſſed eternally. Amen.*

(* * *)

# The Picture of the *holy Trinity.*

GOD, the true God, is but one in vnity, yet three in Trinity: One in ſubſtance without diuiſion, three in perſon by diſtinction, the Father, the Sonne, and the holy Ghoſt. In order, one afore and after an other: but eſſentially, all coequall, coeternall together

together. Al God, not thre
Gods, yet euer three per
sons, neuer the same in pro
priety & maner of working
Heere is admiration, but ne
demonstration. This Ca
tholik and Christian verity
is an inarrable mystery.

## Precepts.

*BEleeue this, the word tea
cheth it; but corrupt rea
son is against it. Beware of cu
rious searching, it is a matter
vnsearchable. Stand not vpon
this to know how it may bee;
subiect thy reason to faith in*

*sobriety*

ſobriety. It is a godly ignorance, in that to be vnskilfull, which the Scripture concealeth. Hee that ſuffers herein his reaſon to wade farther than faith, may loſe his reaſon and beliefe, his Chriſtianitie for infidelity. Preſume not (mã) in this matter aboue that which is writtẽ. This is a deep myſtery, this doctrine of the Deity, the inſcrutable point in Diuinity. The Lord giue thee true Wiſedome, reſolued faith, with reuerend feare. Amen.

# The Picture of the *Father*.

IN the vnity, the Father is the first in the Trinity. He is not begotten, but from euerlasting begetteth the Son, of his whole substance. He made all things by the Sonne, through the holie Ghost. What he willed hee made good, and all of nothing by his word. This gracious father of his mere

mercie, hath choſen many, without their merite. He calles his ere they come; & when they come, hee confirmes their faith. He knows them before they bee, and makes thē friends by grace of deadly foes by nature; of Sathans ſlaues, his faithfull Seruants; of Seruants, deare Sonnes, children adopted, yea kings, prieſts and Coheires with Chriſt. He careth for his children, whē he moſt caſts thē down: He can allow them their godly will, but he permits them not to be wantō: when they

they do offend, hee will fatherly forewarn; if they repent, he will not punish. He is full of commiseration, he doth speedily pardon the Penitent, and withall sheweth great gladnesse to doe them good. He doth send them his spirit, to assure thē of peace, & freely promiseth to bestow on them grace, either to preuēt their fal, or to pardō their fault. Though we be neither worthy of beeing, nor breath, and deserue nothing, yet he affoords vs his *blessing*, and giueth needfully anything.

Earthly Fathers are ſuch, as they be, for a ſeaſõ, but this Heauenly Father is ſo for euerlaſting. He forbeareth with patience, and keepes his in eternal remembrãce. He hateth neuer, where hee loueth euer. Bountifull hee is in his bleſſings, largious in his liberality, full graciouſly fauourable, & without end in goodneſſe. Hee is ſtrict, but not extreame in iuſtice: Hee calleth man to make ſatisfaction vpon paine of deſtruction: yet if man can make no payment, his mercy hath ordained

dained meanes to discharge the debt. Ere sinfull man do die, his sinlesse Son must suffer death? Wrath must not reward vs, his great goodnesse will needs haue vs guiltlesse. Is not his loue enlarged towards vs vnspeakably? doth he not purchase vs peace with the price of bloud? He giueth an obedient Sonne, for a rebellious Sinner: Wrathfull displeasure must sease vpon Gods naturall Sonne and an innocent, that pity may be shewed to adopted childrē, to escape torment.

The euer worthily beloued must vndergoe paines of Hel, to make for the vnworthie of loue, free paſſage to Heauen. See (Sinner) ſee the incredibleneſſe of ſo great grace: Stand (thou Sinner) amazed, at this wõdermẽt of good. O matchleſſe mercy! Did euer a Father ſatisfie his wrath vpon his deareſt ſon, to appeaſe his anger towards his deadly foe? did euer a louing Father put his darling to death, to preuent from his enimy the force of his wrath? We ſee it not, ſtories record

record it not, nature ſuffers it not. Yet this father killeth his beſt Sonne, to kiſſe his worſt creature; forſaketh the Graci ous, for a time, to receiue the Graceleſſe to mercy, for euer.

## Precepts.

*OH therefore let vs euer loue and praiſe the Lord this heauenlie Father for his goodnes: Oh let vs not ceaſe to declare the wonders which he doth for vs the children of men! Amen.*

# The Picture of the Sonne.

THe Son is the ſecond perſon in the Trinity, the Fathers naturall Son begotten frō eternity, the Image and ſubſtance of his Father without inequality. From the father, by the Holy Ghoſt, hee worketh together with the Father in all things: he is God, he is man, perfect in both natures. He hath a Father, he

he hath a mother, euē both truely;& alſo no father,nor mother but reſpectiuely.He is mā-God,&God-mā; yet not two perſons, but onely one Chriſt:One not by conuerſion,but by aſſumption; not by cōfuſiō of ſubſtāce, but by vnity of perſō. This is the ſeed promiſed; the prophet foretold theprince of peace. This is *Melchiſedech*, the prieſt of the high God,the king of *Salem*, the Iewes Meſſiah, the Chriſtians Sauiour. This is he that wil ſummō all to appear,& giue true iudgemēt vpō al,

both

both quik & dead in the laſt day. Satã here he vãquiſhed ſubdued the fleſh & cõquered the world. He hath mitigated Gods wrath, performed our work: iuſtice is ſatiſfied, the law fulfilled. Hee hath made an attonement, obtained mercy, & freedvs frõ puniſhment. The father of his mercy gaue him for vs, & hee in loue beſtowed himſelf of vs. The father did wil our peace, & hee ſpared no paines. Hee came into the world poore, to make vs ritch. Hee was to the wicked a deriſion, that wee with Angels might bee

had in admiration. He was blasphemed, to make vs blessed; buffeted and scorned, to make vs secure in true comfort. He wrought righteousnesse, that wee might bee free of wickednesse: Hee was innocent, to procure vs pardon being penitent. His holinesse is our happinesse, his suffering our safety, his grace our good. Hee was heere in trouble for vs, his life paineful and miserable, so his end for vs dolefull, and his torments intollerable. In all his life, that we

wee read of, hee did neuer laugh; but often lament: Hee mourned to see mens madnesse, and wept for their wo. Here he sighed sore to make vs sing, hee sobd and sorrowed much to make vs merrie. Hee bare vpon him vnutterable torment patiently, that wee might auoid the plagues of God eternally. His prayers were loud cries and strong, to make our praiers to pierce the Heauens. He sweat drops of bloud to purge and sweeten vs vnto our God: hee cried with bitter tor-

ment

ment vpon the crosse; to saue his seruants from the dreadfull curse. He did die as a malefactor, to become to euery beleeuer a benefactour. Euil did he none, wee are the offenders; Heauen is his desert, Hell ours deserued: wee haue merited damnatiō, and he purchast for vs saluation. Wee were bound to the Law, we were vnder the curse, in danger of death, and subiect to wrath: but hee hath sent vs his Gospel, preched peace, promised pardon, and obtained grace. If the law would

would condemne vs, hee hath fulfilled it for vs; his works preuent wrath, his crosse, the curse. Conscience by the law would accuse, the Gospell by grace will quiet it and acquite vs. If iustice demand her due, his paines were our full paiment. Hee is the waie for vs to walke in. Hee is the trueth, wee may beleeue him. Hee is the life, happy is he that liues in him. By him and through him all our wants are suplied, and all grace and goodnes obtai-

ned. Are we in corruption? His purity purgeth vs. Are we diſobedient? Hee was moſt obedient. Are we ſubiect to wrath? he couers vs. Wander we? he recouers vs. Seeke we ſafety? He affoords vs ſolace. Want we a ſurety? He is our pledge. None in ſo great debt, but he can diſcharge: None ſo in diſgrace, but he can procure him peace. He is aſcended for life, that wee might not deſcend to the place of death. Wee need not feare the Law, Sathan, ſinne: hee hath gotten vs hea-

heauen, life and ſaluation, without daunger of Hell, death or damnation.

## Precepts.

HEre *is peace (O happy man) & by Chriſt procured. Seek in him thy ſoules ſafety: Behold heer ioy & ſpiritual ſecurity. Call boldly God father, it pleaſeth this Ieſus to be thy brother. Belieue in him, & conſtantlie rely on him. Loue him, and long for him; ſay, when Lord? how long Lord? come Lord Ieſus, come quickly. In the meane ſpace, liue in loue, worke righteouſneſſe, ſeeke peace in holines, keepe in the limits of ſobriety,*

*continue in chaſtitie, and bee neuer without charitie, and expect aſſured felicity: which the father of mercy euermore grant thee,*

*Amen.*

# The Picture of the *Holy Ghoſt.*

HE is the third perſon, his property is proceeding from the Father, and from the Son. He works euer from both, together with both. Hee is Chriſts Vicegerent in his kingdome, his onely Vicar General in his Church. Hee raiſed vp the Prophets, hee inſtructed the Apoſtles, and now qualifieth

The Pope may bee packing as the duels darling.

eth all Christs true messengers. The bad he maketh good, in the good hee encreaseth grace. He reforms our waies, informes our iudgement, and confirmes our faith. Hee changeth discord into duties of loue, and turneth all misdeeds, into Almes deedes; pratling into deuoute praier, fooliſh prating into powerfull and perſwaſiue preaching: the Preachers tong he makes the pen of a ready writer. Euill luſts, wher hee commeth, hee killeth, the dead works of darkenes

hee

he expelleth. He is the ſpirit ſanctifying the elect; hee is not partiall, but dealeth meaſurably to all, without ſiniſter reſpect. He is to the Saints the bleſſed Comforter; hee perſwades them all, to call God Father. He works repentance, and giueth therupõ true peace of conſcience. Chriſts Church is his Temple, and he the ſaueguard of his ſheep. He ſignifieth our innarrable ſighs, and maks vs expreſſe our deſires in prai er vnto God. He helps vs to indite, to frame our wils,

to make our meditations, to moderate our affectiõs, & orderly to dispose al our actions. Our eies by him do see into the Scriptures, he is the true commentarie to vnderstand the word. Hee learneth men to handle controuersies, without contẽtion; & to make a separation, but without Schisme. By him crosses are not without comfort, and the day of prosperitie, not without meditation of a change. He maketh euery thing to the godly profitable, and the greatest afflictions,

ons, neuer inſupportable. It is onely he that worketh in his faith by the word, diſtaſtful weariſomnes of the world, a hopefull perſwaſion of heauen, without any dreadfull feare of hell. Hee knits piety to right policy, and ſeuereth true deuotion, from fooliſh ſuperſtition. Here in this life hee beginneth grace, ſets on to goodneſſe, perſwads to holineſſe, vrgeth to charitableneſſe, preſſeth on to godlie practiſe, ſettling the ſoule in religious pureneſſe, and ſo leades

leades it forward with a re-
ſolued conſtancie to end-
leſſe happineſſe, and per-
fects all in the life to come.

## Precepts.

*OH (vnſtable man) get the ſtrength by this Spirit, pray him earneſtlie to ſettle thy ſoule in ſafetie. Make him thy maſter; his motions, thy firſt mouer. Aduiſe by his Counſell, walke euer by his courſe. Silence thy ſelfe, when he giues ſentence; bee not ſecure, if he doe cenſure. Beſtow thy ſelfe by his direction, and willingly*

willingly be led, by his instruction. If he premonish, be forewarned; if bee call backe, run not on. Stay, where hee bids thee stop, and stand not when he moueth thee to set forward. If thou hast him not, intreat the Lord to send him: If thou hast him, carefully hold him. If thou wouldest trie the true Spirit, discerne his motions by the word; his habitation in thee by sanctified worke. The Scripture is his Scantling, hee works not ordinarilie, but as the word doth warrant, and hee abids in none that are wicked and disobedient. Bee no

Schis-

*Schismaticke; he will forsake thee; be no Heretique, he will not harbour with thee. Displease not him, despight him not by thy prophanenes: If thou quench his grace thou loosest thine owne good. Let him guide thee after the word, and thou shalt bee euer well-pleasing to God, accompanied of Angels, approued of godlie men, and be rewarded in heauen: which benefit the blessed trinitie vouchsafe thee (Reader) Amen.*

The

# The Picture of the *Diuell.*

HEe is that damned Ghoſt, the firſt ſiner, the firſt Seducer: One knowing much, yet neuer obedient, but by conſtraint. Hee is but a Slaue, as baſe, as he is beggerly: as malicious, as curſedly miſchieuous. Blaſphemouſly careles of God, tyrannouſly cruell

cruell to men. A continual Tempter, Gods gaoler, a dreadfull tormentor. Euer is he out with God, and a hater of the good. What God commands, hee condemnes; hee will allow, what God dislikes. A bright Angell, hee was in heauen; but now the black Fiend in hell. To no man a friēd, to the Church a most malicious foe. He is driuen out of the penitent, he harbours in the disobedient. The leaud are his lodging, the prophane his habitation. Hee is the vncleane

spiri

ſpirit, the place moſt full of abomination, is his common harbour. All his motions, are to ſatisfie luſt, he would haue vs liue after our liking, to worke wickedneſſe, to rage in rebellion againſt God. He knows himſelfe to be damned; all he cares for, is to make other like himſelfe. This curſed ſpirit, is that *Lion* roaring, ſtrong, fearefull: that *old Serpent*, ſubtil, guilfull: that *red Dragon*, bloodie, terrible. Hee raigneth where hee gets any rule, and whom hee gaineth, thoſe

thoſe willingly hee will not let goe. Antichriſt is his eldeſt ſonne, the damned crue his curſed children. He is the inuentour of all villanie, the authour of hereſie, the ſetter vp of idolatrie, the plotter of conſpiracie. He raiſeth rebellion, and workes treaſon. Hee turnes religion into ſuperſtition, loue into lecherie, friends into foes, conſent into contention, peace into bloody perſecution. Hee comes where the godly bee and good excerciſes, not for loue to them, but maliciouſly

cioüsly as an instrument to hinder them. He will send *Caine* to sacrifice with *Abel*, but afterwards to murther him: He will thrust *Judas* among the Apostles, but to betray Christ. He is equallie enuious, as malicious: If Christ plant a Church, he will erect a Chapell; if hee haue Apostles, this will raise vp false teachers; If Christ sow wheat, hee will scatter tares. He deceiued *Eue*, which brought a curse to the earth: Hee prouoked *Dauid*, to fall to numbring, that the people

might be plagued. Hee is that grand Lier, that shamlesse Slanderer: He is as impudent, as irrepentant. He tempted Christ himselfe impotunately, hee vexeth his members, and that daily. He is ful of faire words, hee makes many promises, but doth neuer performe what is good. He is a Machiauellian, when hee pretendeth most to doe well, then hee intendeth most mischiefe, and to doe ill. Hee keepes men in ignorance, and perswades them of faith; hee puts them in

hope

hope of ſaluation, and yet diſſwades from the grace of ſanctification. Hee would haue the wickedly diſpoſed to preſume of mercy, and the godly penitent to deſpaire in apprehenſion of iuſtice. Hee inducеth his to beleeue, that good meaning without the word, is warrant enough in Gods worſhip, and blind deuotion, to bee a great growth in religiõ. He commends wickedneſſe with titles of goodneſſe: He puts a faire vizour ouer the vglie face of ſinne. Exceſſiue

pride must be cleanely decency; no pompe. Filthy lust, but a tricke of youth; no carnality. Bad companie, with pot-mates, good fellowship; no vanitie. Couetousnesse in the Nigard, thrifty husbandrie; no sordid qualitie. Prodigall expences frankheartednes; no vnthriftinesse. Intẽperatenes in meetings, neighbourly meriments; no gluttonie, nor drunkennesse: Riot, recreation; idle musing, contemplation. Thus hee blindeth him that cares not to see sinne,

that

that so a man may bee se-
cure, in hastning to hell.
Hee that is most in trans-
gression, is his best sonne;
yet is the greatest sin-
ner, his basest Slaue.
Who so doth most for
him, shall in the end,
bee most tormented by
him. God commands
his children for their
owne saluation; but
Satan his seruants, to
bring them to confusi-
on. All his are either car-
nall Atheistes, grosse
Idolaters, Hypocriti-
call Time-seruers; foo-

lishly superstitious, damnably mischieuous, proud Heretikes, or idle headed Schismatiks. Hee will allow some of his to bee of the visible Church, yet onely a *Caine*, an *Achitophel*, a *Saul*, a *Judas*, without inuisible grace. Hee wil giue them leaue to professe, but not to practise. He lets them know verity, but not acknowledge it with sincerity; their seruice is only fashion. Hypocrits are his Saints, custome his Canon, Sophistrie his reason. His kingdome is darkneſſe,

neſſe; Schiſmatikes, his zealous ſeruants; Heretikes, his chiefe Champions. His company the accurſed, the prophane his principall attendants, next to the Fiends, the helliſh inhabitants. The reward to his, wrath from God; ſecluſion from the good. The place for their abode, is the infernall pit, there to bee tortured in torment, and plagued with erernall paines without end.

# Precepts.

O Hwretched ſinner, ſeeke peace to thy poore ſoule: ſeale not vp thy damnation, by doing ſeruice to this Diuell. Stop thy eares, heare him not: if thou doeſt, beleeue him not. Wherein he moſt ſeemeth a Saint, therein hold him a moſt accurſed creature. Tho his promiſes pretend peace and ſaluation, yet euer in his reaſoning, denie his concluſion. Make no peraduenture of the word; if thou doeſt, hee will forthwith cõtradict the truth.

If

*If thou be a doubting* Eue, *to say,* leſt I die, *hee will bee a* Serpent, *and dare confidentlie say,* thou ſhalt not die. *Be not a ſlaue to him, that made ſuite to lodge in Swine. Bee not ruled by him, if thou beeſt trulie penitent, who raigneth onely ouer the diſobedient. Bee no ſubiect to ſo baſe an abiect: nor a friend to ſo great a foe. Leaue his luſts, elſe looke for no life. Forſake the world, elſe thou gaineſt nothing by the word. If thou wilt needs be led by him, looke for no Heauen: if thou ſecurelie ſinne, prepare for Hell. Remem-*

*member the end, the due re-*
*ward of wickednesse, both in*
*the diuell, and the damned.*
*From which miserie, the God*
*of compassion deliuer thee*
*(Reader) of his ten-*
*der mercie.*
*Amen.*

The

# The Picture of *Goodneſſe.*

GOodnes is grace, a picture of God: the woiſt in generall approue it, but the Saints ſpecially reioice in it. It is heauens path-way, the righteous mans ayme: no earthly thing can purchaſe it, it is onely God that giues it. In it ſelfe it is beyond any price, and maketh

keth other things preci. ous. It is the difference be- tween creature & creature, between men & mẽ in their words and works. Good- neſſe makes man good, the perſon, his ſpeech and practiſe. It baniſheth bru- tiſhneſſe, forceth fraud to be flying, allayeth conten- tious heate of ſpirit, and meekneth the vntameable nature of man. It ſuffereth no reuengement, it is not rigorous in puniſhment. Loue ſprings from it, pa- tience waits of it, and cha- ritie vſhers it. It is that

which

which makes a man friendlie, to procure reliefe for the needy; and without delay to helpe the diſtreſſed ſoule. It is defectiue of no dutie, it is pliable to al the works of mercy. Will is neuer wanting by goodneſſe, tho ability be away. It inhabiteth euer in true piety, and lodgeth with godly pitie. It baniſheth malice and michiefe farre from it, and is a deadly bane to rancour and rage. It forbeareth a fiecre aduerſary very quietly; wher it may fully reuenge, it forgiueth

giueth readily. It will passe by wrong through mercy, yet not shew partial pitie, to ouerthrow iustice; it keeps moderation and measure in all things. It is borne vp of humility, strengthned by patience; the word of life doth nourish it, the Lord of life doth cherish it; the spirit giues it quickning, and Gods glory sets it on working. It is from heauen aboue, in earth intertained of few: he is full that hath it, and he euer in want that is without it. It moues vs to minde God more

more then goods, the Lords precepts, more then our profits. It thinkes of death before death, to be fit for death. It prepares the body for the earthly graue, and the ſoule for the heauenly glory It brings to a man peace within, and praiſe abroad; heere commendation, and after ſaluation. This is goodneſſe, the forme is true godlineſſe, the cauſe is grace. It maks a man ſtudy to be quiet, it keeps patience within vs, contentment about vs, wickednes

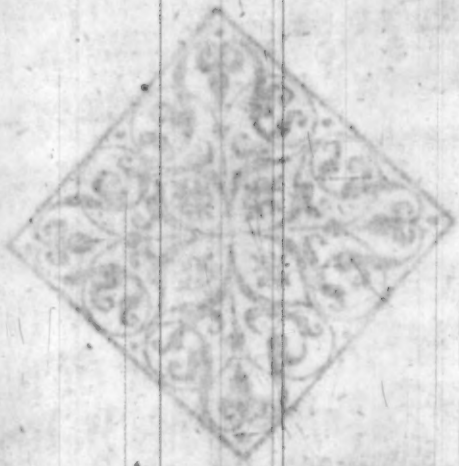
farre

farre from vs. Good is hee, that hath this goodneſſe, he ſhall attaine to euerlaſting happineſſe.

## Precepts.

*LAbour to come to this goodneſſe, dwell with it: harbour vnder it. Let it grace thy perſon, and commend thy condition. Let thy words declare it, and thy workes paint it out to the world. Thou ſhalt by goodneſſe get with God fauour, and among good men friendſhip: which*

which the God of goodnesse
giue vnto thee now and
alwaies: A-
men.



# The Picture of *Badneſſe.*

THis is ſinne, the cretures deformitie, the turning of the will from God, and the minde from good. It is the ſeed of Satan, the fruit of tentation, and mans deſtruction. The Diuel is the *Father*, concupiſcence the *Mother*. The Serpent ſubtilly

tilly ſuggeſted it, our firſt parents fooliſhly did entertaine it. Satan yet is euer in begetting it, worldly obiects prouoke it, the ſenſes let it in vnto the ſoule. Conſent is *conception*, the heart is the *wombe* of conceiuing. It *quickneth* by fleſhly reaſons, it *trauelleth* in deſire to bee doing. It bringeth foorth by opportunity, the *Midwife*; expelling firſt Gods feare, laying aſide his precepts, contemning his preſence. Holy piety hath heere no place, conſcience is not called

called to this buſineſſe, remembrance of Gods mercies is quite out of minde, thoughts of his wrath hidden in the earth: Gods word muſt be no warrant, goodneſſe is forgotten. Theſe bring not ſinne to birth, theſe hinder ſin for comming forth. Doubting of Gods word makes preparatiõ, luſt laies it in bed, infidelity brings it to perfection. It is wrapt in vanitie, it is laid in the *cradle* of ſecurity. The Diuel cloſeth the eies with ignorance, and filleth the eares with

Sophiſtrie: the head is couered with preſumption of mercy, ouer the heart is laid hardneſſe, the iudgement is ouerſpread with blindneſſe. It is *nurſed* by the world, *ſuckled* vpon the breaſts of pleaſure and profit. It growes great by cuſtome, and ſpreads by community. Bad examples doe countenance it, plauſible tearms confirme it. It is *cloathed* with the hope of pardon, tied with the *girdle* of common fauors, imagined to bee of Gods ſpecial grace. Sham-

leſneſſe

leſneſſe attends it, perſwa-ſion of time enough to re-pent, giues it reſt, and con-ceit of finding fauour in the end, *rocks* it aſleepe. Sinnes *ſleepe* is conſcience deadneſſe, the iudgements blindneſſe, the wils per-uerſeneſſe, affections diſ-orderlineſſe, and a reſol-ued careleſneſſe. Tho ſinne haue ſuch a ſleepe, yet ſometime vpon a fearefull terror, it will ſuddenly *awake*: and waking, the pleaſant ditty of Satans *ſong* gets it ſoone aſleepe againe. It hath foure parts:

the *Tenor*, carke and care thou for the world: the *Meane*, thou maieſt repent when thou wilt: the *Treble*, reioice thy ſelfe in thy youth: the *Baſe*, thinke death is not yet at hand. Heereby it ſnorts in a carnal ſafety, ſpreads in bredth, waxeth big, and hie by hardneſſe of heart. It is very foule at the firſt, worſe by continuance, but loathſome at the laſt. It baſtard-like, brings ſhame to the begetters, diſgrace to the abettours, confuſion to the followers. Where it getteth

getteth ſtrēgth, there hardlie it is caſt out: where it is not timely maſtred, there it wil haue the vpper hand. It is lordly, and couets to rule: it is raging, and tyrannous, if it raigne. Hee that ſubdues it, eaſily kils it; and hee that ſtriues not to ſtifle ſinne, workes his owne woe, and neglects his owne ſafetie. Sin where it is not killed, will kill; if it die, we liue; if it liue, we die moſt certainely. It was at the firſt, perſonall; it is now original, and naturall: From Godsmercie in the e-

lect

lect onely veniall; in it ſelfe and in all other, deadlie and mortall. Good is propounded in the ſuggeſtion, pleaſure is conceiued in the conſent, and ſo wickedneſſe is approued, by the heart deceiued, till the time come of torment. Seduced ſoules bewitched with the works of the fleſh, know not the euill of ſinne: but behold and ſee, how it defaceth Gods image, makes man a monſter; of Gods child, the diuels creature. It diſlodgeth goodneſſe, it keepes out

godlines

godlines; inwardlie it delights the hart with filthineſſe, and outwardlie ſets the hand to act vnrighteouſnes. God and man by it are at ods, who were before at one: the Earth in creation bleſſed, by tranſgreſſiō is accurſed. It takes from vs what good we haue, & brings the euils vppon vs, which naturallie we hate. It caſt the Angels out of Heauen, Adam out of Paradiſe; by it *Reuben* loſt his birthright, Iudas his Apoſtleſhip, by it commeth death to men terribile, and

there

their persons to God exe-
crable. It maketh the Law
condemne vs, and consci-
ence to accuse vs. By it
godlie exercises grow
loathsome, godly compa-
nie becomes irkesome. No
blessing should bee wan-
ting, if sinne put not in a
barre: euer contentment,
without discomfort: euer
internall peace, without
externall disgrace. It is
wickednesse, that workes
our wretchednesse. Shame
is sinnes raiment, disho-
nour the cognizance, re-
proach the praise, an ill
name

name the recompence. In it ſelfe it is vanity, the gaine but miſery. It is a ſtrife with the truth, an hereſie againſt veritie, Idolatrie againſt ſincerity. It is a conflict with God, and a reſiſting of goodneſſe: nothing worſe then heerein to haue the victory. Mans oppoſing of the word, is a taking part with Satan, againſt the Lord: and mans ioy in ſinning, is to be glad of the diuels triumphing. All men haue ſinne, but hee that committeth ſinne, is a ſlaue to ſinne.

It

It rules in ſome, in other it is ruled: Hee that makes the leaſt of it, ſhall, as with wiſards, haue leaſt to doe with it. It is as an impudent gueſt; tho it come ſeldome, yet is euer troubleſom; ſmal kindneſſe doth work great boldneſſe; much curteſie, intollerable ſaucineſſe. It is euer to the godly vexation of ſpirit; if but once in act, yet greatly grieuous; if it be liked, and often welcome, and neuer forbidden, there grace and goodneſſe will grow into a conſumption, and the partie runne

runne headlong into perdition. It is of diuers colours, and keepes not one ſhape; it is of diuers natures, and not of one ſort In one it is pride & lordly, in an other humility in ſhew, but indeed hypocriſie. In the cholerike it is irefull, in ſome other nature luſtfull. It is ſomtime adulterie, and maks a man filthy; it is ſometime dr̃ukenneſſe, and makes a man beaſtly. It hath the commandements, ten witneſſes to name it; it hath alſo the ſame law to declare a-

gainſt

gainſtit. One precept tearmes it Idolatrie, an other ſaith it is adultery: this maketh it ſuperſtition, that trecherie and rebellion; as the Law looks vpon ſinne, ſo the commandements doe name it, and thereupon withall diſclaime it. It turnes a man into it ſelfe, and makes a man to ſhew it, againſt himſelfe. One ſinne is linked in with another, and euery one forceth out the proper fruit, of it owne nature. By couetouſneſſe man growes niggardly, an oppreſ-

preſſour, vnmercifull: by pride, arrogant, hauty and hatefull: by gormandizing, gluttonous; by faithleſneſſe, treacherous: by ignorance, ſuperſtitious; by carnall ſeruice, Idolatrous: by contempt of other, and abuſe of wit, againſt the word, hereticall; and by immoderat paſſion, and ſtrong affection, Schiſmaticall. It is in euery one more or leſſe; the childe hath it, but knowes it not: the yong man is caried with it, but cares not; the grown man forced with it,

but reſiſts not : and old age with it Crammocklike crooked, but feeles it not. Yet is nothing more in vſe to be knowne ; more hindering mans good, to be auoided ; more ſubtill, to be looked vnto ; more inward, to be felt ; more perilous, to bee preuented ; more forcibly aſſaulting vs, to be ſtrongly of all reſiſted. By it Satan gets of the heart poſſeſſion ; by it is hindered the ſpirits illumination. Our vnderſtanding by ſinne is darkned, our thoughts from God eſtran-

eſtranged ; the heart in goodneſſe is fainted, the faculty of the will weakened, and the quietneſſe of conſcience interrupted. Faith fals to doubting, hope lets goe her hold, and loue turnes her liking into loathing. Yea, if repentance, vpon euery ſin, cut not the cord of vanitie, and grace grow vp in the roome with ſincerity, this death in ſinne, will bring death for ſinne, which will turne ſaluation offered, but careleſly reiected, into confuſion deſerued, but

now not greatly feared.

## Precepts.

*LOue not (Reader) the works of darknesse, lest thy eies cannot behold the light. To saue thee from sinne, learne the commandements, know thy naturall inclination, and striue for amendment. Heare how God threats, and stand in awe; obserue his iudgements to discerne of his wrath. Other mens punishments for thy personall faults, make thē admonishments that thou no more doe fall. Oppose Gods precepts*

precepts, to temptations of pleaſure, the reward of that heauenly life, to this temporvrie, and earthly loſſe. Forſake not God, for any worldly good. Sinne not heere, as a ſeruant to Satan: neglect not true holineſſe, which is with God commendable, and ſhall be recompenced with endleſſe happines. Remember thou muſt die, and therefore liue to die: Conſider the day of account to make a good reckoning. As thou art heere, ſo looke to ſtand there: if heere ſinnefull, there ſhamefull; if heere regardleſſe of the commandement, there cer-

tainly expect ſeuere puniſh-
ment; from which the
Lord deliuer thee.
Amen.

# The Picture of *Heauen.*

HEauen is the hauen of reſt: deſired of all, hoped for of many; but onely enioyed of the beſt. It is the higheſt place, the ſeat and throne of God, the habitation of Angels, the harbour for the iuſt. It is the court of the great King, the mighty Creator.

It is the Lords Tabernacle, the faithfull mans receptacle: the Region reſplendent, the comfortable continent, the Citie of ſafetie, ſecurity: the ſacred ſanctuarie of peace, proſperitie. All in it are without miſery, neuer after ſubiect to calamitie. *It* is a Paradiſe for pleaſure, a Citie for beauty, and a Kingdome for ſtate. Heere is life temporall, there life eternall: here the beginnings of grace, there the perfection of goodneſſe. There is God in his fulneſſe of glory, yet

to

to none dreadfull, there he raignes in iuſtice, and yet with none wrathfull. The company are all triumphant, as heere they haue beene members Militant. All is in tune, concord, neuer diſcord; ſweet melody, neuer any bitter malady. Such fulneſſe there is of all things, ſuch loue mutually in all, ſuch reſpect from all to each others ſtate and place, as no exceſſe is ſeen, nor any defect is felt; who that haue leaſt can deſire no more, and thoſe that haue moſt, diſcerne no want

want in other. All is beautifulneſſe there without blemiſh, immeaſurable beyond all motion, excellent beyond all imagination. The wals thereof are of ſtones moſt precious, the ſtreets paued with pure gold, all the worke is framed curiouſly, ſet out with all ſorts of pearle very ſumptuouſly, and adorned with al skil moſtgloriouſly. It is decked with all delights, repleniſhed with all pleaſure, garniſhed with al graces, beutified with the beſt companie, flouriſhing

with

with the flowre of all nations. There is the roiall Priesthood, the peculiar people, the children of light, the new creatures, the elect by Gods preordination, the separated Society by Gods effectuall vocation, and the holy Saints by the spirits sanctification. There are metioifully together the Head and his body, Christ and his Church, the Prince of peace, with his Patriarks and Prophets, Priests and Professors, Apostles and Apostolicall men, Saints, true

true ſeruants to God, Miniſters of the Goſpell, and Martyrs for the truth. They are all there noble, none ignominious, all Kings raigning, all victorioully triumphing: None contemptible, all honourable. All inueſted in glory, crowned in Maieſtie, cloathed in ſincerity. Their faces ſhine with comely beautie, their hearts are filled with pietie, their tongues extoll the Lord with ſpirituall alacritie, and in their hands they hold Palms in token of victorie

ctorie. This heauenly happineſſe cannot bee imagined; the bleſſings are ſo many, they connot bee numbred; ſo innumerable, as they cannot be comprehended, ſo incomparable, as cannot be equaled; of ſuch value as cannot bee prized; ſo great, as not to bee meaſured; and of ſuch eternitie, as they neuer can be ended. They be ioifull in an euer-reioicing ioy, they cry aloud Hoſannah, and ſing cheereſully Halleluiah. They ſtand before the face of God in ineſtima-

ineſtimable fauour, in the view of Angels with brightneſſe ouerſhining the Sunne. Mercy embraceth them, without doubt of miſerie: in comfort without diſcontentment, in peace endleſſe, in glory matchleſſe. There is mirth without ſadneſſe, health without ſickneſſe, ſoberneſſe of countenance without ſorrow, tranquillity without vndermining trecherie, liuelihood without labour, goods and riches without greeuance in getting, without care in keeping:

ping: and a full felicity of all things without adding, without diminiſhing. Ther is flowriſhing youth neuer decaying, ſtrength neuer abating, comelie countenance neuer withering: liuelineſſe is without fading, couragiouſneſſe of heart and ſpirit without danting. There is euer loue without lothing or diſlike, victorie without feare of after vanquiſhment, gladneſſe without diminution of goodneſſe. Mortalitie hath put on immortalitie, corruption glorification.

No

No ſin is there to be ſeene, the Law is fulfilled, the curſe is remoued, death ſubdued, the promiſes of the Goſpell fully accompliſhed. Faith hath her perfect work in charitie, hope her deſired happineſſe, loue a large ſcope in euerlaſting vnitie. There is no Foe to fight, no Couſener to collogue, no Paraſite to diſſemble, no Superiour among them to command, no Inferiour to yeeld obedience: no maligning enuie, no proud Soueraignetie. All are now equall

equall members, no diui-
ded orders; no ſtrainers,
but brethren; no ſtrangers,
but all of the houſhold of
faith: Children of one ho-
lie Father, coheirs with
Chriſt, their elder brother.
There are no teares, the
cauſe is taken away: No
torment, Chriſt freed them
by his puniſhment; no
dreade, Chriſt ſet them at
libertie from death; no
crying, there is no paine;
no pangs of ſorrowfull
paſſion, they poſſeſſe peace
in Paradiſe. No diſeaſe
can infect the body, it is

not ſubiect to ſickneſſe, it is freed from infirmities, and cannot be diſtreſſed by calamities. There is no ſighing nor ſobbing through ſorrow of heart, ſuch accidents cannot happen; no lamẽtable complaints for iniuries offred, no wrongs can there be wrought. No ill ſucceſſe nor wofull wants, no griefe of mind nor anguiſh of ſpirit, no cruell oppreſſion, nor ominous action find there a ſubiect to harbour in, neither practiſer nor patron. Care combers no mans minde,

mind, nothing weakneth the vnderſtanding, nothing blunts the apprehenſion. Iudgement cannot bee infected with error, zeale with corrupt affection, patience with anger. Will is there without wilful frowardneſſe, the heart without deceit and hardneſſe. Thoughts are not troubled, they be not corrupted: affections not diſtempered, they bee not diſordered. The holy ſpirit rules all, the holy Lamb leades all, God by his power preſerues them, by his grace

doth euer assist them. All mercies are receiued thankefully, al commands are obeied rightly: in hart without hypocrisie, willinglie without grudging, readilie without lingring, faithfully without altering, ioifully without murmuring, and constantly without ceasing. Their drinke is the sweet water of life, Angels foode their delicate nourishment, Christs righteousnesse their holie raiment, and their perfectfulnes ioifull contentment. In a word, there is happi-

nesse

neſſe with goodneſſe, felicitie with vnitie, ſafetie with ſolace, peace with perfection, pleaſure with profit, agreement with grace, lowlineſſe without contempt, exaltation without pride, ſecurity without carnality, ſtability without wauering, abundance without euer-wanting. All perſons generallie haue the participation of ioy, and euery one in particular the fruition of glory. Nothing there is here to the eie diſcernable, nothing there but innarra-

ble, all things to humane reaſon incredible. A man may imagine much, a tong may ſpeake much, the eare may heare much, yet heauenly happineſſe is beyond all relation, all imagination. The name of heauen to all is louely, many doe wiſh it hartily. All Religions aime at it: the Iew expects it, the Turke wiſheth it, the wickedeſt deſire it, the Papiſt would merit it, the Schiſmaticke ſeekes for it; the ſound Proteſtant, the deuout Chriſtian by faith begges it, and hee through

through Ieſus Chriſt ſhall enioy it; to whom be praiſe and glorie for euermore. Amen.

## Precepts.

O *Mortall man, doe thou often meditate of this happineſſe. Let it eat vp thy heart with deſire to enioy it. Let carking for this world bee expelled with thy care of heauen: neglect not this felicity, the things heere are tranſitorie vanitie. Delight not in the pleaſures of death, to loſe, for them, the*

paradiſe of life. To winne the world by works of darkneſſe, what is thy gaine, if thou loſe true goodneſſe? To pawne thy ſoule for ſinne, is it not madneſſe? Exchange not God for the Diuell, goodneſſe for badneſſe, heauen for hell. Heauen is a holy place, the vncleane enter not thereinto. Suppoſe no ſuch eaſie paſſage, as fabulous Poets paint out: Straite is the way vnto it, narrow is the gate to goe into it: many ſeeke it, few doe find it. Let thy way be veritie; thy path pietie, the ſpirit thy conductor, the word a directour, thy

eie

eie faith, thy ſtaie hope. The ſtraitneſſe of it, is affliction; the narrowneſſe, true contrition; the ſuburbs, the Church; the dore, Chriſt: by whom thou ſhalt enter into the pallace, euen the Paradiſe of God. Striue then to auoid heere wickedneſſe, to eſcape all future wretchedneſſe, that thou maieſt poſſeſſe this true bleſſedneſſe for euermore. This God grant thee, Chriſt merit for thee, the holie Spirit therof certainely aſſure thee, and thy godlie life witneſſe the ſame to thee, that thou maieſt end thy daies comfortably. Amen.

The

# The Picture of *Hell.*

HEll is the place for the impenitent, euerie such person is the helliſh inhabitant. It is the priſon for thoſe that be ſeparate from Gods preſence, the dreadful dungeō of vtter darkenes, the feareſull Topheth, and deep pit bottomleſſe. It is the lake burning

burning with brimſtone, the hollow caue and Chaos of confuſion. It is terrour with lamentation, it is dread with deſolation, and horrour with vtter deſtruction. There is death, there is euer dying, and yet neuer without being. It is a gulph deuouring, a ſwallowing whirle pole, a flaming furnace: Gods iuſtice makes it, his power vpholds it, and it is blown with the bellowes of his wrath. There is ſcorching fire vnquenchable, and freezing cold intollerable,

Stinking

Stinking ſmoak is for the ſmell, loathſome filth for the ſtomacke: the eare ſhall heare a hideous noiſe, the eie ſhall ſee gaſtlie ſights, and horrible viſions: what not there to breed amazedment? what not there to cauſe fearefull aſtoniſhment? It is the valley of Gods vtmoſt vengeance, the fulneſſe of his wrath, & perfection of his plagus. The Lords gaole, the exilement of ſoules, the ſinck of ſinners, the foule harbour for infernall Hags. Oh what woe is there with

wailing

wailing from hearts comfortleſſe; what riuers of teares, becauſe of torturing torments, and yet remedileſſe? Forlorne creatures, curſed caitifs; full of trauell, painefull wearines: ful of frightings, fearefull terrours endleſſe. They bee in themſelues helpeleſſe, of Gods mercy hopeleſſe. Oh the clamorous outcrying, the yelps and yelling, the ſighs and ſobbing, the mad rage that there is and roaring! No heart ſo hard, as can ſuffer a mortall eie to behold it, no

no eare to heare it, nor mind to muſe of it. The diuell there hath his full damnation, the fiends are outragious and filled with furie, the reſt fret and ſume, and are as in a wood frenſie. Their deſire is reuenge, their deuotion, curſing; their bleſſing, blaſpheming. The wicked there be ſo fagoted vp with the bands of Gods iuſtice; as bundles of ſticks ſo caſt into the fire, by the power of his might, ſo held in vndurable torment by his perpetuall diſpleaſure, as they blaſ-

blaſpheme Gods benignitie, for feeling his iuſtice in ſeueritie. They bee in a huge Sea of miſerie, in an Ocean of calamitie. Fire, flames, and flaſhing about them, the worme of conſcience gnawing within thē; rage, madneſſe, irefull indignation among thē: vgly viſages of blacke diuels affrighting them, monſtrous apparitions, an vncomfortable companie about thē: Sulphure and hot burning cinders vnder them: the reuenging hand of God ouer them, and pouring forth

the viols of his wrath, full of variety of plagues without ceasing vpon them. Egyptian plagues are there encreased, the tempests of lightening and thunder multiplied. They may remoue from place to place, so exchange in plagues, but neuer either be eased of pangs, or freed from paine. They are chained vp perpetually, to endure reall punishment vpon body and soule eternally. They haue heauie hearts loadned with passion, they be wofully distressed with

all calamities, without any commiseration. There is care, but no comfort; vexation, without consolation; lamentation but none shew compassion. They weepe, they crie, they waile, & mourne, they houle, and piteously bemone their euer-during miserie. Ah, alas, saith one, in cold freezing, and yet extremely burning: Woe to mee, saith an other, in hote water-scalding, and yet so cold, as his teeth may bee hard chattering, his body may beheld so to quak, and

in euery ioint to quiuer, as if bone from bone would fall a ſunder. Hence ſuch roaring, ſuch yelling, ſuch bitterneſſe in banning, ſuch ſcritching and outcries, at the ſudden renewing of torments, at the continual remouing into exchange of tortures, and yet remaining alwaies in contrarie plagues, as the eare neuer heard, the eie neuer ſaw nor minde of man able to apprehend: Wofull, dolefull, horribly fearefull, inſufferably painefull. This ſtinking Sidde and dung-

pit crawles full of the venemous generation, bloodie *Cainits*, with sorcerous *Balaamites*, persecuting *Saules*, with craftie *Achitophels*, the Serpents seed, the reprobated race, and the accursed workers of iniquity. There the rageous may rend and teare one an other, and none part them; the enuious gnash for anger, and gnaw one an other to the bone, and none regard them. Hee that heere sinned for his pleasures, will there sinne more because of his plagues.

Euery

Euery ſinne ſhall there bee punished, accordingly as they were here committed. There is penurie for gluttonie; extreame drineſſe and thirſting, for exeſſiue drinking; burning, for lecherous luſting; outragious madneſſe, for blaſpheming; want, for ill gotten wealth; a fearefull agonie, for bloody crueltie; for oppreſſion vtter deſolation. Then is ſeene with ſorrow enough their time ſpent in vanitie, their childhood in fooliſhineſſe, their youth in luſtfulneſſe, their

manhood in wickednesse, and their old age in couetousnesse, their first yeeres runne on inignorance, the middle age consumed in negligence, and the terme of life ended without repentance. They out of measure are vexed to consider what they were, and might haue beene, what they are, and must be, what they would be, and cannot attaine to. They thinke of time past, but without thought of recouery, they taste of the time present in vnspeakeable miserie, and doe

doe looke to the time to come, without hope of deliuerie. One curſeth his birth, and bewailes his ignorance; an other curſeth his education, and parents negligence; a third, direfully bannes himſelfe for his irrepentance. Their owne ſenſes doe enlarge much their ſorrowes; they behold Heauen, and themſelues in Hell; the godly in gladneſſe, themſelues in griefe; Chriſts faithfull people in order, and honour, themſelues in confuſion and fearefull horrour;

the Saints of God in glorious prosperitie, themselues in shamefull infamie, and miserable aduersitie. They heare in heauen blessing, melodious singing; in hell cursing and lamentable mourning; before the eies are flashing flames, and a thicke smoake ascending; for the nose is prepared a noisome smell euerlasting-lie stincking. In steed of sweetnesse, there is gallie bitternesse; for delicate fare, famishment; for libertie, inthralement; fire brands, for beds; for soft

lodg-

lodging, pich and brimſtone with iuniper coales burning; in ſteed of muſick and pleaſant harmonie, a helliſh noiſe of diſcordancy. They ſeele torments vnſpeakable, paines intollerable, and the ſame alwaies durable. By impatience their plagues are increaſed, by their obſtinacy continued, and by Gods power and iuſtice maintained. Thus are their hearts in continuall heauineſſe, their pale countenance in dolefull ſadneſſe. To heauen they looke vp, bewailing

wailing their miſhap, in hel they looke downe with ſhame of face. If they would repent now they cannot: if they could, it is then to late; they were retchleſſe in the daies of amendment, and their caſe is remedileſſe, in the time of puniſhment. There is not any grant of the leaſt comfort to the greateſt torment, nor to the extreemeſt pange any kind of caſement. They may crie, and cry againe, Lord, Lord; they may intreat for mercy, but neuer be heard: no

grace

grace, no peace, all paine, all plagues; none bleſſed, euery one accurſed. Hee that is afflicted, ſhall bee more tormented; he that is condemned, ſhall euer be damned. Heauen haue they loſt, and not to bee purchaſed, Hell haue they duelie deſerued, and the place muſt needes bee endured. None among themſelues can helpe one another, and among the celeſtiall companie they ſhall not finde one comforter. If children ſhould call to parents, they will not pity them

them they haue loſt that naturall affection, they can haue no ſuch compaſſion. Though parents ſhould make petition & pray their children, they will not bee cared for. Tho they cry and call, ſaying ô h our bowels, and our blood! Oh once bone of our bone, and fleſh of our fleſh, ſpeake for your poore tormented parents: Is there no naturall loue now left? What no compaſſion? Shall wee periſh? can you ſee vs thus plagued, and ſhew no pitie? Haue mercy,

deare

dearechildren, on vs ſo in miſerie, ſweet Babs, once louing and beloued, ſpeak, oh ſpeake one word for vs; are wee not plunged in vnſpeakable paine? looke vpon your now forlorne Father, who once fedde you with food: ah, alas, haue ſome remorſe of your mournefull mother: Oh for Gods ſake ſeeke this time our good: let ſome ſparkles of your loue appeare. Can you be in pleaſure, and ſuffer vs to lie in perpetuall paine? Wee ſpared no labour for

for your education, and can your eies behold vs languiſhing in this place of deſtruction ? If you did call, wee came ſpeedily to ſuccour : when we heard you cry, wee were in care for you; your miſerie was to vs calamitie; your aduerſitie, the abatement of our proſperitie; and can you heare our pitious groning, and ſee the Diuels grinning as dogs vpon vs, your eares heare our bitter crying, and they againe barbarouſly tormenting vs and be ſilent ? Oh, woe is

vnto

vnto vs, fire, consume vs; vengeance, doe you vtterlie make an end of vs. All this will not worke, words are but spent in vaine; natures force hath lost the effect; there is no knowledge of kindred, or kinsfolke; the godly regard Gods glorie, and therein onely reioice. To conclude, they now know, and to late beleeue, that the good doe dwell with God, haue Christs company and Angels glorie; but themselues to be hated of God, neglected of the good: to bee with

with black diuels damned, with ſauage furies accompanied, with barking helhounds horribly affrighted, and with barbarous tormentors cruelly handled; ſo as they alwaies in this liueleſſe liuing, weepe, mourne, and lament for ſuch helliſh paines: and in this deathleſſe dying crie, yelp, howle, yell, for ſuch euer during plagues: from which (O Lord) deliuer thine, and ſhew them mercie (O God) that they decay not in goodnes, that ſo they neuer feele theſe puniſhments

nishments for their wic. kednesse. Amen.

## Precepts.

O *Miserable Sinner, now doe thou seriouslie consider: heere in this life, see to thy selfe. Who would endure, but awhile these paines, for all worldly pleasure? Who would goe to this dolefull place of Diuels, for wicked gaine? What is there in this pleasure heere, profit, and honour, that for it thou shouldst aduenture infernall paines for euer? Oh breake the caul of thine heart with*

ſorrow, rather then to fall into ſuch plagues, for delight in ſinne. Bruſt into teares, to eſcape theſe torments. Liue not ſecurelie; ſtoope hautie heart, that thou maieſt not for pride bee ſent packing to this place of paines. Grow leane cheekt thou Glutton, and pale faced thou Drunkard, ere thou beeſt euerlaſtinglie famiſhed with penurie, or be ſcorched in a burning flame, and euer be kept drie and thirſtie. Thou mincing creature Peacock-like, neglect thy pride in apparell, that thou maieſt betime in time auoid this perill.

Prophane

Prophane Miſcreant, ſeeke an attonement, labour for peace, fall downe before the throne of grace. Let (O wicked liuer) thy head be a fountaine of water, and cauſe thy eies to trickle downe teares, yea to runne as riuers for thy tranſgreſſions, that thou maieſt eſcape theſe helliſh vexations. Looke on the ground whereon thou goeſt, and thinke vpon thy graue: behold the heauens, and conſider whence is grace. Awfullie regard the accuſation of conſcience, and ſet euer thy ſelfe before Gods preſence. Read letters of diſcomfort

*ſometime from the Law, leſt thou preſume by promiſes of the Goſpell. Draw neere to God, whileſt he doth ſay, Come; ſtretching out his hands to embrace the penitent: before he ſaie, Goe, ſitting as Iudge to condemne the diſobedient. There is a time for thee before thou die to obtaine ſaluation; but in time after death there is no redemption. Therfore craue pardon of God earneſtly, aſſociate thy ſelf to the godlie ſpeedilie. Fall groueling vpon the ground, and aske forgiueneſſe: grieue heartily, ſpeake paſſionately. Smite thy breaſt, ſtrike*

on thy thigh, ſhake thy head, wring thy hands, ſhead teares, powre, powre out thy ſoul vnto God, and crie aloud, aloud, I ſaie, cry, oh ſpare, ſpare me good Lord, whom thou (O God) haſt redeemed with Chriſts precious blood. Oh forgiue me, I confeſſe I haue offended thee: let thy patience forbeare mee, let thy great mercie acquite mee. He that doth repent betime, the Lord will heare him in time: Gods gracious compaſſion, is neuer without pitifull commiſeration: neither the prouoking of his iuſtice to wrath, without dreadfull and

certaine destruction. Presume not, yet despaire not; liue to die, yet die to liue; thinke of heauen, yet forget not, that there is a hell: be so comforted in thy iustification, as thou euer get a certaintie of glorie by thy sanctification. Liue in the fleshes mortification, in hatred of the world, in the spirits viuification; vse the meanes of thy effectuall vocation: claime nought of merit, craue all of mercie, liue in true humilitie, and practise alway the works of charitie, and thou shalt assuredly escape Hels

damna-

# A LATE DISCOURSE

Made in a Solemne Assembly of Nobles and Learned Men at *Montpellier* in *France*,

By Sr. *Kenelme Digby*, Knight, &c.

Touching the Cure of Wounds by the *Powder of Sympathy*; With Instructions how to make the said Powder; whereby many other Secrets of Nature are unfolded.

*Fœlix qui potuit* Rerum *cognoscere* causas.

Rendered faithfully out of French into English

By *R. White*, *Gent.*

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